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SERMON

CONCERNING

SELF-RESIGNATION

Preached in the HIGH-CHURCH of Edinburgh,
Thursday the 29th of July 1708.

BY

Mr. John Dalgleish Minister of the Gospel at Dundee.

Psalm 116. 16. Oh LORD, truly I am Thy Servant, I am Thy
servant.



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Candid Reader,

THE Reverend Author had no Thoughts of any of his Sermons being Printed, but it being earnestly desired by many who heard him, and he much importuned for that Effect, Partly Condescended: All which hath occasioned the Printing and Publishing the following, and some others of his Sermons, which it's hoped, by the Blessing of GOD, will prove for Publick Good.



A Sermon upon Self-Resignation,

2 Cor. 8. 5. *And they gave their own selves to the LORD.*

AMidst the many Temptations and Snares, to which we are exposed in this Valley of Tears, this is one; That Self exalts its self above Christ, so that as in two Scales of a Ballance, the one rising the other falls, so when Self rises, Christ in our Esteem falls: O how lamentable, that the Ark shall fall before *Dagon*, and *Mammon* be adored in the Temple of CHRIST. Having therefore spoken at another Occasion concerning the Doctrine of Self-Denial, lest we should seem, in denying our selves to destroy our selves, we are now, after Renunciation to speak of Resignation that for Self preservation, we must intirely surrender our selves to GOD: A Conquered City gives the Kyes to the Conqueror, so in acknowledgement that GOD in Mercy hath Conquered us (blessed are such, they shall be more than Conquerors through CHRIST that loved them) we should give up to him (*Who already hath the Keyes of Hell and Death*) the Keyes also of our Heart and Soul, resigning our selves without all Reserve to the LORD, after the Example of these believing *Macedonians*; who being to contribute to the Relief of the poor Saints in *Judea*, did notwithstanding the deepness of their Poverty, like the *Widow* in the Gospel, *give their Mite*, and their Heart with it; and not their Pelf only but their Persons, Dedicating and Devoting their own selves unto the LORD; teaching us, that it is the great Duty of a Christian to give up the whole Man, outward and inward, to the LORD. The Children of Nature live within the narrow Com-

pass of their own being: This is a sordid and sinful living within themselves, but a Christian by *Self-denial* quites all Interest in himself, living not so much in the possession of his own being, as of the Divinity; the Rivers lose themselves in the Sea, so is our will drowned in GOD's Will, *Self-erasing* and disappearing, being swallowed up in CHRIST, (*I*) *am crucified with CHRIST*, Galat. 2. 20. But if crucified (may one say) then destroyed: no, says he, nevertheless I live, nor can I truly live till thus I dy, *Yet not I* (self being like an Imp ingrafted in another Tree) *But CHRIST liveth in me*, he is the Soul of my Soul, quickening this, as it the Body while thus, I lose my self to gain my self.

In prosecution of this Doctrine, I shall reduce what I would speak, to these General Heads. *First*, I shall shew wherein the Resignation of the whole Man doth principally and chiefly Consist.

Secondly, Narrate the Reasons of it. And *Thirdly*, Come to the Application of the whole. In Explaining the first, we shall give the Delimitation of a Christian's Life, in the following particulars, which we shall reduce again to these two General Heads. *1st*. The whole Inward Man. *2d*. The whole outward Man must be given, and Resigned up to the Lord. *First*, The whole Inward Man must be given and Resigned up to the LORD; *Son*, (*said* GOD, Prov. 23. 26.) *give me thine Heart*, which being sunk in Sensuality before, is now stayed and fixed on GOD. Resembling one in a great haste, or deep Muse and study, so intent on the great one thing, the object of his Contemplation, that he is wholly unconcerned in all other things, that he who conversed with others before, converses more with himself (*not being any more a Stranger at home*) and with him that makes him, in which Respect he can say; I am still with thee, this is the Gate of Heaven, for to be with Christ is best of all.

2dly. We should give up unto GOD, and so make Him the chief Object of our desire, he who thirsted for the pleasures of Sense, *now shall be, my Soul thirsteth for GOD, Psal. 42. 2. for the living GOD.* Sensual pleasures like Salt Water, are so far from quenching the Souls thirst, that they kindle it the more, being Oyl and Fewel to this Insatiable Flame, which (like the Grave) saith never enough, for if one had the greatest confluence of all Earthly delights, yet still there is something beyond all other things; the knowledge of which, albeit it be but mean, yet the desire thereof is so great, that all known delights laid aside, give place to the search of this only suspected delight, that is, when he hath all, he desires more, complains of want, and if one ask what aileth him, tho he cannot mention any particular good, having as *Solomon* speaks, withheld no such thing from his Eyes; yet still he complains of want, tho he cannot tell what, but still carryed with uncertain and wandering desires hither and thither, not knowing what firmly to pitch upon, and therefore cries out with these, *Psal. 14. 6. Who will shew us any good:* but the weary be at rest in GOD, who being the chief and Sovereign good is the last end of Humane desires, beyond which they cannot proceed, and therefore perfectly satiats the weary Soul.

3dly. So also it fareth with our Joy, *he rejoiceth in the LORD, in the LORD is his exceeding Joy, Psal. 43. 4.* True Joy (saith one) is a *severed thing*, not consisting in the outward Expression, how *Miserable* a Figure is outward Mirth of inward Mourning and Disquiet, like a *Jezebel* who had a Painted Face, but a Quaking Heart. There is indeed Madness in that Laughter, but the Believers Joy is Spiritual Joy in the Holy Ghost, and therefore proportionable to a Spiritual Substance, and affecting the Heart, *Because of this my Heart is glad, Psal. 16. 9.* This no outward Emergent can disturb, in Cloudy times he hath inward Serenity; altho the Fig Tree should not blossom, the labour of the

the Olive should fail, the flock be cut off from the fold, *Hab. 3.*
18: *And there should be no Herd in the Stall, yet will I Joy in the LORD, and rejoyce in the GOD of my Salvation.* And as this Joy is Internal, so this Joy is Eternal, for as *Mary's* part is the good part, and therefore the Soul satisfying part, so it is the permanent part that shall never be taken away.

4thly. And as it is with his Joy, so it fares with his Sorrow, the Fountain of his Sorrow being his Sin, and offending of GOD; for this, *he watereth his Couch with Tears: They have taken away my gods* (said *Micah* of his Idols) *and what have I more?* So if my GOD, hath to my apprehension, withdrawn himself, what have I more? My Life is bound up in his Love, as *Jacob's* Life in that of *Benjamin*. So, saith the Believer, *in His Favour is my Life, by this my Mountain stands strong;* but if He hide His Face, I am like these that go down to the Pit. Therefore, as *Rachel* for her Children, so he mourneth for his Absent Lord, and *refuses to be comforted:* Nothing can still the Weeping Babe in his Father's Absence, but his Return: So it fareth with the Babe in CHRIST, thus the Inward-Man is as the Holy Place in the Tabernacle, where is the Altar offering up continual Burnt-offerings unto the Lord; nor doth the Oyl of this Tabernacle ever dye out.

2ly. The whole Outward-Man must be given up to the LORD, so that what was written in *Aaron's* Breast-plate, is deeply engraven, not only in the Heart, but in the Life of a Christian, so that whoso runs may read HOLINESS TO THE LORD. It appears he is on the Mount, because the face of his Conversation shines, he in this resembling the Angel *Gabriel*, and these other Celestial Spirits, who ever stand in the Presence of the LORD. The Deportment of a Courtier is more Noble than of a Clown, so is a Christian more Noble than a Worldling; he favours of the things of GOD; and as the Image of the Seal is imprinted on the Wax, so GOD's Image and Supercription is stamped upon him;

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he is, as to Spiritual Qualities, Partaker of the Divine Nature, denominating him a Godly or Spiritual Man: *What is born of the flesh, is flesh; what is born of the Spirit, is Spirit.*

For the better understanding of all which, let us branch it out in these following Particulars. *First*, in all outward Spiritual Duties; as he denies himself, so he aims allennarly at the LORD.

1st. In Hearing: He with the Devout Centurion *Cornelius*, he comes to hear what God the Lord will speak; tho' by the mouth of his Servant, looking above the Earthen Vessel to the Heavenly Treasure; he discerns in all, it's the Voice of his Beloved that speaks, with his Sheep hearing his Voice; and when Christ speaks, his heart (like that of the Disciples going to *Emaus*) burns: If thus we come to hear CHRIST preach, then He will speak Peace to his People, and to his Saints; *Psal. 85. 8. And strengthen them that they return not again to Folly.*

2dly. And as in Preaching, GOD speaks to him, so in Prayer, he considers and speaks to the LORD, drawing near as a humble Suppliant to so great a GOD; And therefore, with Reverence, he Approaches; also as a tender Child to so good a GOD, being also his Heavenly Father, and therefore with Confidence, crying, *Abba Father*, he so fervently applies the Throne of Grace, as that there he may secure Interest in the Throne of Glory.

3dly, In Reading the Holy Scriptures, he Aims at the LORD, not resting at the outward case, but seeking the Pearl of Price contained within; since the Scriptures (saith CHRIST) Testifie of him, therefore in that goodly field, he seeketh the Treasure that was hidden to him before: The two Testaments, like the two Cherubims, *Exod. 25. 20. Each looking to another, and both to the Mercy Seat*; being a Tipe of Christ, the Old fortells he is to come, the new ecchoes back and Resounds, *he is Come*, he is vailed in the one, Revealed in the other, being the End and Consummation of both.

4thly

4thly, In the Sacrament, He rests not on the outward and Dead Elements, but there he seeks, with the Women, *John 20*, his Dead but revived LORD, where the Carcase is; he as an Hungry Eagle, Feeds even on Christ as Crucified, for tho he knows he is Living, yet he Feeds on him as once Dead, with *Simeon*, he Imbraces him in his Arms, perswading himself he as certainly receives him, the Bread of Life and thing Signified, as he receives the Bread the Outward Sign, in which Respect the Sacrament is a Map of Heaven, for here we Live not by Sense, but by Faith; but in Heaven, Faith Evanishing, we Live by Sense and Sight: Now in the Sacrament, Faith and Sense at other times seeming to be at Variance, do here sweetly Imbrace and Kiss each other, as Certainly as we see and are Nourished by the Elements, Faith seeing and the Soul Being Nourished by Christ with *Thomas*, Seeing he Believes.

2dly, In things Naturall, also he giveth himself wholly to, and aimeth allenarly at the LORD, as will appear by these following particulars.

1st. As to his time, what the Apostle speaks of Jewish Festivals, he applyes to all the days of his Life, *Keeping the Day to the LORD*, as in the Morning of his Age, so of every day he Remembers his Creator, spends the whole day in his fear, like *Enoch* walking with GOD, and in the Evening, he in some Sense Literally sleeps in the Lord, thus he beginneth, and closeth the Day with him, who is *Alpha and Omega*, the Beginning and the End.

2dly. In his Eating and Drinking, when he supports his Earthly Tabernacle with his Dayly Bread, whether he Eats or Drinks, he does all to the Glory of the LORD. Like *Moses* and *Jethro* at Mount *Sinai*, he Eats Bread before the LORD: Feasts are Tragically to others who Live in Excess and Riot, the Body Triumphant over the Ruins of the Soul, such frequently

quently get the *quails*, but the Wrath of GOD with them, the Wine pleasant to the taste being abused to Excess proves also sweet Poison, bitter also like a Serpent, and Stings like an Adder: But when one, even in daily repasts, aims at the LORD; even Bodily Feasts are Festivals to the Souls; while he seeth Christ sitting at the Head of the Table, receives Temporal Mercy out of a Father's hand; Who says to him, *Eat O Friend, Drink, yea, Drink abundantly O Beloved.*

3dly. As in outward, Spiritual, and Natural Duties, so *Thirdly*, in things Civil he gives himself unto the LORD, even in the Duties of his outward calling, he aims at the LORD, this Religious tendency of the Soul to GOD, raising in them an excellency above their own Nature; Spiritualizing things Civil and Adopting them into the Family of Faith: So that his particular calling in the World, and his general calling as a Christian, are in some respects one; he with *Nehemiah* offering the Cup to his King, and at the same time offering his Prayer to his GOD, giving the Creature his hand and GOD his Heart, while he hath the use of the one, the other is the great Object of his desire, so that when he is not slothfull in his business, even then, *Rom. 12. 11. Servant in Spirit, serving the LORD.*

4thly. This Resignation of the whole Man, extendeth to the Duties of the second Table, between Man and Man; *Servants obey your Masters*, Eph. 5. 6. *as to Christ, not with Eye-Service as Men-pleasers, but as the Servants of Christ*; for the end of Duty is the Soul of it; if then when Man is the immediate Object of the Duty, GOD be the end, the Duty is performed to GOD; in serving Men with an Eye to GOD, we are Servants not of Men, but principally of GOD, Grace like Fire, converting every thing into it self.

5thly. This Resignation extendeth also to the Works of Charity, *I received the thing sent from you*, Phil. 4. 18. 19. *An*

Odour of a sweet smell, acceptable, well pleasing to GOD. Charity to Man, thus qualified, is Piety toward GOD, an Act of Charity Religiously performed is an Oblation to the Deity, Compassion to Man but Devotion to GOD.

6thly, This reacheth all things External, thus he is Rich, but in Faith, and toward GOD who is his exceeding rich Reward, so that the Rewarder and Reward is one, in which respect a Cottar becomes a King, I know thy Poverty *Rev. 2. 9.* But thou art Rich, the Reason is assigned, *Matth. 5. 3. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven,* he is also wise but toward GOD, not leaning to his own Wisdom, being in his own Eyes a fool, (in that forecited place) that he may become wise: He is seeking therefore that Wisdom which is from above, whereby he is wise unto Salvation, knowing also that as the Wisdom of this World is foolishness with GOD, so the foolishness of GOD (as wicked Worldlings call it) is wiser than Men. In like manner he is strong but in the LORD, *Eph. 6. 10. and in the Power of his might,* so that when he is weak, then he is strong, the strong Man glorieth not in his strength (since the Battel is not to the strong) nor the Wise Man in his Wisdom, but he that Glorieth, Glorieth in the LORD; so saith he, *This is the Man that boasted in his Riches, and made his Gold his Hope, but my Soul shall make her boast in the LORD.*

Finally he is great, but in GOD, not being Proprietar of his Enjoyment, but Steward: the Rivers flow from, and return to the Sea again, so the Streams of outward Blessings, as they flow from, they return to God, the Sea of Goodness; as of GOD, and through Him are all things, so to Him he gives the Glory of all: since his Springs are in GOD, all his Blessings meeting in Him as Lines in the Centre, thus Grace diffuseth it self throughout the whole Outward and inward Man, so that this Self Resignation, like *Mary's Spikenard*, maketh all his Actions cast a sweet

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and Fragrant Pleasant Perfume, this is a blessed Exerantion of Self, making a Christian always to say (as Paul to another purpose) *Not I, but the LORD.*

As to the Second General Head, why we should give up our selves unto the LORD? we answer, for the following Reasons.

1. Reason, The LORD hath set apart the Godly Man, *Psalm* 3. for himself, who ought therefore to be a spiritual *Nazarene*, separated from the World, and Consecrated to the LORD; such are, that Holy Priesthood, set apart for his Service. Therefore these that handle the Vessels of the LORD should be holy. The Believer being a spirituall Soldier, he must not intangle himself with the Affairs of this Life. *2 Tim. 2. 4.* That he might please him who hath Chosen him to be a Soldier, but must give himself wholly to the things of another World: when *Israel* is in the Camp, he with *Moses* must be on the Mount with GOD, Ministring unto the Lord: I am about a great work, said *Nehemiah*, and therefore I cannot come down to you, to the World: his Conversation is in Heaven, importing (as the word in the Original bears) that he is a Citizen and Burgeess there, being only a Sojourner here, in the World, but not of the World.

2dly. We ought to give our selves to the LORD, since he in Creation gave us to our selves, when we were not, he gave us a being, and by him we were, *Psalm 139.* fearfully and wonderfully made, This parcell of Dust being by that great Artift cast into a goodly Mould, and curiously fram'd in the Lower parts of the Earth: Since therefore, we are ever Debtors to GOD and our Parents, and got our All from GOD, let us give it to GOD, *Committing the keeping of our Souls to him in well doing. Peter 4. 19.* as a faithful Creator.

3dly. The Creator of Men, is that Great Preserver of Men, carrying us as on Eagles Wings, through the howling Wilderness of the World, when the steps of our Pilgrimage are Dark, he is

our Sun to Direct us, when they are Deep, he is our Shield to Protect us, Supporting and Upholding us by his Right Hand how often is our Extremity his Opportunity, Dealing with us as *Hagar* in the Wilderness of *Beerseba*, when the Bottle (Creatures Comforts) Dries up, then he Provides for us a Well of Consolation when we as *Elijah*, under the the Juniper Tree, long for Death and think all Forlorn, then he Wonderfully Relieveth and Feeds us, so that we may Frequently say, as *Peter* in Prison, *Verily the LORD hath sent his Angel to Deliver me, I was brought Low and Helped me, my Meditation of him therefore shall be Sweet, and I will Glorify the LORD, what then shall I Render to the LORD for all Benefites to me? not Thousands of Rams, nor Ten Thousands of Rivers of Oyl, he seeketh not ours, but us, into thy Hand therefore I Commend my Spirit, thou hast Redeemed me LORD GOD of Truth (he Speaks of Temporal Preservation) adding thou hast known my Sufferings in Adversity; Psalm 31. 5. 6. 7. I have Hated them that Regard Lying Vanities, but I Trust in the LORD.*

4thly, As in Creation he gave us to our selves, so when we had Forfeited any Right we had to our selves, he in Redemption gave himself for us. First, GOD the Father so loved the World, that he gave his own Son for us (Thanks be to GOD, for this unspeakable Gift.) And here we may say, as *Moses* at the Burning Bush come and see a strange sight, GOD is Love, and CHRIST is the Son of his Everlasting Love; Yet when he offers up his Cries and Tears to him, who was able to Save him from Death, he deals with his own Son, as he commands us to do with ours, *Let not thy Soul spare him when he Cries; But his Mercy Expollulated with Justice? O thou Sword of the Lord, long will it be ere thou be quiet? Jerem: 47. 6. (tho the Prophet there be speaking of a far other purpose) put up thy self in thy Scabbard, rest and be still, but how can I be quiet, O Justice Reply, when the LORD hath given me a Commi-*

to strike? but whom (saith Mercy) shalt thou strike his own Son, the Man that is his Fellow? and when here the Sword shrinketh, and seemeth sloth to give the Fatale Blow; the Father Rebuketh the Drowsie Sword; *Awake O Sword, Leeb. 13. 7. Against my Shepherd, and against the Man that is my Fellow saith the LORD of Hosts, Smite the Shepherd, &c.* And as the Father gave the Son, so the Son as Chearfully gave himself, he loved me, *Gal. 2. 20. And gave himself for me,* And altho he offered up Cryes and Tears as Man, and as Mediator, to shew the Greatness of his Suffering, and that Sinless Nature, is a Verse from it's own Dissolution; Yet he easily overcame this, *Saying, not my will, but thine be done;* Thus as the true Isaack Offered up himself, there being no Ram to Relieve him, no Angel to hold the Fathers hand (*The Priest and Sacrifice was one*) so he did it Chearfully, no Man doth take my Life from me. *John. 10. 18. But I lay it down my self, and this Command have I Received of my Father.* Other Sacrifices were Dragged, and therefore bound with Cords. *Psal. 118. 27. To the Horns of the Altar, being Dumb as a Sheep before the Shearer.* With Desire saith he, have I desired to keep this Passover, I have a Baptism to be Baptised with, and how am I straitned till it be over; The Jews was no more Desirous to shed his Blood, than he was willing to lay it down; he made no Resistance, not for want of power, (*for saith he my Father could send me Twelve Legions of Angels.*) But for the power of Love. The Pelican in the Wilderness, (as *Naturalists* Report) by her own heart Blood, Nourisheth her Young Ones, Christ is that true Pelican, by whose Death we Live, Blood is the Life of Man, and Christ's Blood is the Life of the Soul of Man, shall I not then give up my self to him, who gave himself for me, and offer up the whole Man as a whole Brunt Offering to Christ my Passover, Sacrificed for me. *1st Cor. 10. 16. Communion of our Blood* joyfully, And for this Cause he gave himself for us, that we might be

be his, not only Man but Mankind was Designed to Die, he in this Case would rather Die. Than we should Die: And when there was but a step betwixt us and Death, he did step in and bear the stroke; That by the price of Blood he might Buy us to be his Servants, therefore you are not your own, *Cor. 6. 20. But are Bought with a Price*, Glorifie therefore GOD in your Spirits and Bodies, which are his; So that when we give our selves, we may say with *David, 1 Chron. 29. 14.* of thine own have we given Thee: The Egyptians having Sold their Goods, their Persons became *Pharaoh's*: So when we have given to GOD all ours, we should give our selves, saying with *Amasai*, when the Spirit of the Lord came upon him, thine we are thou Son of Jesse. *1 Chron. 12. 18.* Henceforth then let us not Sacrilegiously Live for our selves, since we are no more our own.

6thly. If I thus give my self to the LORD; by this I know that I am, by the Father in the Covenant of Redemption, given the Son; for here is Love, not that we first Loved him, but he Loved us, since then the Loadstone of Love is Love; CHRIST's Love to us Constraineth us Mutually to Love him; if then I give my self to him, it is because the Father hath to the Son given me according to that Covenant of Redemption mentioned in *John 16. 6, 9.* So that the Spirit of Adoption moves us Chearfully to Resign our selves to him: *We being a willing People in the Day of his Power*: By this then your Joy is fulfilled, this being the way to Assurance, and the Map of Heaven.

7thly. This is the Compendious and Effectual way, as of Holy Living, so of Dying: *Into Thy hands, Father, I commend my Spirit*, saith our Dying Saviour, *Luke 23. 26.* So may a Christian say, for if our whole Life be a Surrendry, and Resignation of the Soul to CHRIST, we may the more easily do it at Death. The Pledge we have committed to Our Faithful Creator, we know He will keep it to us: So that the wicked Man, in his Bed, dyes a violent Death,

Death, the Soul being, O! how loth to leave the Body! So a good Man says, as CHRIST when Dying, *Father, I come to thee:* He uncloaths himself, saith Paul, that he may be cloathed, puts off the *Rays of Mortality*, to put on that new *Garment of Immortality*, that shall never wax Old. To GOD be Praise.

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...the body being. Of how little to leave the Body! So a
...as CHRIST when Dying. Indeed, I came to this
...his limbs, that he may be clothed, put on
...to put on that new garment of immortality.
...TO GOD & PRIDE.

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